



A Brief Biography of Some of the Misguided Groups

Al ‘Allaamah, ash-Shaykh Ahmad ibn Yahyaa an-Najmee حَفَظَهُ اللهُ

Source: **al-Fataawaa al-Jaliyyah ‘an al-Manaahij ad-Da’wiyyah**

Translated by Aboo az-Zubayr Harrison

Edited by: Tarbiyyah Bookstore Publishing & Distribution

Fatwaa #51

Question:

Fadheelah ash-Shaykh Ahmad ibn Yahyaa an-Najmee – may Allaah grant you success, I have found some books that cover and include current issues on these Hizbee groups that adopt a manhaj which opposes the manhaj of the Salaf by way of knowledge and actions. These books are either too extensive, making it difficult upon the beginner to comprehend their content, or they are simple summaries which limit their benefit and limit gaining that which is necessary from them. So we hope, oh Fadheelah ash-Shaykh, that you can give us a clear, explicit, yet concise picture of the most important founders of them (these groups) as well as the points for which they are criticized in order for a Muslim to be on guard of falling into something from them. Also, if you would be so kind, oh Shaykh, in conclusion, to touch upon the manhaj of the truth that is incumbent upon every Muslim to adopt and traverse under its shade in order to follow it and avoid the falsehood and innovation within the religion, thus, obtaining the pleasure of his Lord and Protector in the Home of Honor (Paradise) and securing His mercy and pleasure. May Allaah reward you with good and benefit, by your knowledge, the Muslims. Was-Salaam ‘alaykum wa Rahmatullaahi wa Barakaatuh.

Answer:

al-Hamdulillaah Rabbil-‘Aalameen, and may He send His Salaah and peace upon the most noble of all the creation – our prophet Muhammad – and upon his family and companions. As to what follows:

Al-Ikhwaan Al-Muslimeen

Al-Ikhwaan Al-Muslimeen: They are the followers of Hasan al-Bannaa and there are many issues with their manhaj, the most important are the following:

1. Neglecting *Tabreef* of *Ibaadah* (Allaah’s Unity of Worship), which is the most important aspect of Islaam and that, which without it, the servant’s Islaam is not correct.
2. Their remaining silent and approving of people committing major shirk whether it be calling upon other than Allaah, making *Tamwaaf* around graves, making vows to the occupants of them (the graves), sacrificing in their names, and similar to that.
3. Indeed, the foundation of this manhaj is *Soofee*. They have a relationship to Sufism in that they made a pledge with Abdul-Wahhaab al-Hasaafee for allegiance to his Soofee path which is al-Hasaafiyyah ash-Shaathaliyyah.
4. The presence of bid’ahs with them and their worshipping with them. Rather, they are the foundation of their manhaj. They believe that the Prophet (ﷺ) attends their sittings of dhikr and forgives their previous sins as is in their verse of poetry:

*The God has sent prayers upon he who has appeared upon light
For all the worlds so he surpassed even the sun and moon
This beloved among beloved ones has arrived
And he has forgiven everything that has preceded and occurred*

5. Their *da’wah* for the leadership. This in itself is a bid’ah, for indeed, the messengers and their followers were responsible for calling to *Tabreef*. Allaah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We certainly sent into every nation a messenger (saying),
“Worship Allaah and avoid false gods.”

[Soorah an-Nahl (16):36]

6. The lack of any Walaa and Baraa (Loyalty and enmity) amongst them, or at least it is very weak with them. This is clarified by their da'wah for cooperation and closeness between the Sunnah and the Shee'ah like the statement of their founder: "We cooperate in what we agree on, and we pardon one another for what we disagree on."
7. Their hatred for the people of *Tabreef* and the people of the way of the Salaf and their abhorrence of them. This is clear from their talk against the country of Saudi Arabia which was founded upon *Tabreef*. *Tabreef* is studied in its schools, its institutes, and its universities. It is also clear from their killing of Jameel ar-Rahmaan al-Afghaane because he was calling to *Tabreef* and for his schools in which *Tabreef* was studied.
8. Their constant following up of the mistakes of the leaders and searching for their faults, regardless of whether they were true or not, and then spreading them among the youth to make them detest the leaders and to fill their hearts with hatred against them.
9. Disgusting Hizbiyyah that they ascribe to. So they show loyalty for the sake of their party and they show enmity for it.
10. Taking a pledge of allegiance for acting in accordance with the Ikhwaanee manhaj based upon ten specific conditions mentioned by the founder. There are other issues of criticism with them that perhaps we can take later.

Al-Qutbiyyoon

They are the people who read the writings of Sayyid Qutb and take what is within them of truth and falsehood. You find them defending Sayyid if anyone criticizes him even if the truth was with the person pointing out his faults. It is well-known that Sayyid Qutb was not from the men of knowledge. Rather, he was simply a religious person and, originally, a person of literary eloquence. Then he began taking from the Ash'aree madhhab – the madhhab of distorted interpretation – like others did from the scholars of Egypt. He has terrible and very serious mistakes. Men from the people of knowledge have already opposed these mistakes and exposed them, thereby clarifying them. And when they clarified these mistakes, this enraged the Qutbiyyoon to the point that they attacked them (these scholars) with criticism, talking against them, and slandering them. So Allaah is sufficient for us and an excellent protector He is. The basis is that men are known by the truth and the truth is not known by men. So we must accept the truth and worship, with it, Allaah, the Lord of the worlds. We must leave anyone who follows an innovated manhaj and we must make our example and pattern to follow Allaah's

Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) his (four) Khaleefahs, his Companions, and those who followed them from the Imaams of right guidance. And Allaah is the granter of success.

As-Surooriyyah

As-Surooriyyah: The people or party associated with Muhammad Suroor Zayn al-Aabideen. They have within them something of the Sunnah and something of bid'ah. The most important criticisms against them are:

1. They defame the leaders and speak out against them thereby causing evil, fitnah, and serious problems. It is apparent from them that they declare the leaders to be disbelievers. This is only taken from their current state which they are upon, not directly from their statements. This is because the path which they traverse is the path of the *Khawarij*, or at least close to it. Of course, it is understood that the texts (of the Qur'aan an Sunnah) oblige and command hearing and obedience to the leaders of the affairs. And our leaders here in this country are Muslims and, thanks to Allaah, they rule and govern with the legislation of Allaah in their rulings and judgments and they establish the *Hudood* (the prescribed punishments according to the Qur'aan or Sunnah). Therefore, declaring them to be disbelievers or speaking out against them which results in revolt against them and rebellion causes great corruption. For that reason, one must beware of the followers of this manhaj, or disavow oneself from them completely, especially since they curse the scholars of this country and defame and insult them. They accuse them of treachery and deception with the religion. This indicates what (is even worse) within behind such actions.
2. They call for Jihaad yet their objective is not making Jihaad against the disbelievers. However, what is apparent from them is (Jihaad) against this country. It must be understood that we do not declare this country free of mistakes or infallible. However, we do say that obedience to them (the leaders) is obligatory and the way of advising them should be secretively because they are Muslims. The legislator (the Prophet ﷺ) forbade revolting against the leaders, unless the one rebelling has witnessed clear, apparent disbelief in which he has manifest evidence from Allaah to support him in this.
3. They claim that the scholars of this country do not comprehend the current affairs happening in these times. They are refuted by the fact that the Muftees and judges do not simply pronounce a fatwaa for any one single issue, nor do they pass a ruling on a single issue unless and until they know the current issues regarding it, the reasons surrounding it, what is dependent upon the ruling, and what possible effects may come from it. So whoever claims that these scholars and judges do not comprehend the current state of affairs, then he has oppressed his own self and he has said that which is not permissible for him to say. As for knowing the plots of the enemies and related issues, then this is part of the specialized matters pertaining specifically to the armies of every country.

Jamaah At-Tableegh

They are the followers of Muhammad Ilyas, the founder of this group.

Biography of the Founder: Muhammad Ilyas was born in the year 1302 Hijrah. He memorized the Qur'aan and studied the six books of Hadeeth according to the Deobandee Hanafee manhaj which is an Ash'aree and Maatureedee madhhab pertaining to Aqeedah and a Soofee madhhab. The different "paths" of Sufism within them are four: Naqshbandiyyah, Suhoorudiyyah, Qaadiiriyyah, and Jashtiyyah.

The founder, Shaykh Muhammad Ilyas, made a pledge of Sufism at the hand of Shaykh Rasheed al-Kankoohee and then revived this pledge after Shaykh Rasheed al-Kankoohee at the hand of Shaykh Ahmad as-Sahaaranghooree who was the one who permitted him to be able to take pledges of allegiance to this well-known Soofee manhaj. Muhammad Ilyas used to sit in privacy at the grave of Shaykh Noor Muhammad al-Badaayoonnee. He also used to be the Jashtiyyah watchperson over the grave of Abdul-Quddoos al-Kankoohee who was completely overwhelmed by the idea of *Wahdah al-Wujood* (That Allaah is everywhere and one with His creation). He was raised and studied in Delhi and died there in the year 1363 Hijrah.

Circumstances That Caused the Emergence of This Group:

Shaykh Aboo al-Hasan an-Nadwee holds that Muhammad Ilyas resorted to this path of giving da'wah when the ways of blind following for the rectification of the people in his region were exhausted. Shaykh Mayaan Muhammad Aslam reports from some of the statements of Ilyas that this path was inspired to him by a "new Tafseer", presented to his soul in a dream, of the Aayah:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation sent out (produced) for mankind. You enjoin what is right, forbid what is wrong, and you believe in Allaah."

[Soorah Aali Imraan (3):110]

This new Tafseer necessitates that the realization and actualization of being sent out for calling to Allaah is not achieved by remaining in one place based upon the proof in Allaah's statement:

"أُخْرِجَتْ"

"sent out"

and that one's Eemaan increases with this Khurooj based upon the proof that Allaah said:

"وَتُؤْمِنُونَ بِاللَّهِ"

"you believe in Allaah."

Only after He mentioned:

"أُخْرِجَتْ"

"sent out"

So there are a number of issues of consideration with what has preceded:

1. The Qur'aan is not explained by inspirations and Soofee dreams which most of, rather all of them, are revelations of Shaytaan.
2. It is apparent from what has preceded that the founder of this group was completely immersed in Sufism and he made two pledges of allegiance to it (Sufism) and he was tested by the heads of Sufism. He also spent his time sitting at graves.
3. The founder of this group was superstitious and one who frequents graves innovatively which is apparent because he "used to sit in privacy at the grave of Shaykh Noor..." and it was mentioned about the second (Shaykh's grave that he used to visit) that he "was completely overwhelmed by the idea of *Wahdah al-Wujood*." Indeed, his devotion and seclusion at the grave of someone who was overcome with this ideology is a clear proof because he also used to promote it.
4. The people who believe in *Wahdah al-Wujood* claim that Allaah takes the form of a beautiful woman – and we seek Allaah's refuge. This is something of the highest level of evil. May Allaah give them what they deserve of curses and anger.

The manhaj of the Tableegh da'wah is summarized in six matters, or principles, or six characteristics:

1. The Realization of the Shahaadah: "Laa ilaaha illa Allaah."
2. Praying with submissiveness and humbleness.
3. Knowledge of the virtues, not issues, along with dhikr.
4. Honoring the Muslim.
5. Correction of one's intention.
6. Calling to Allaah and making Khurooj in the path of Allaah according to the Tableegh manhaj.

For each one of these principles or characteristics, there is an intended objective behind it. So the objective behind “*Laa ilaaha illa Allaah*”, for example, is: Removing the corrupt Yaqeen (certain faith) from one’s heart and replacing it with the correct Yaqeen pertaining to the essence of Allaah. By this, they mean *Wabdah al-Wujooh*.

The Points of Criticism against *Jamaat-Tableegh*:

1. The founder of this group was raised in Sufism and gave two pledges of allegiance to it.
2. He used to remain for long periods of time at graves, waiting for inspirations and ideologies from their occupants.
3. He used to be the Jashtiyyah watchperson over the grave of Abdul-Quddoos al-Kankoohee who used to believe in the ideology of *Wabdah al-Wujooh*.
4. The Jashtiyyah watchperson is someone who sits at a grave for half an hour every week with his head covered, making dhikr with the phrase “Oh Allaah Who is present with me, Oh Allaah my guardian watcher.” This phrase, or this action, if it were done for the sake of Allaah then it is a bid’ah. If it were done out of humbleness to the occupant of the grave, then it is committing Shirk with Allaah, and it is apparent that the second one is more likely.
5. The masjid, from which their da’wah began, has within it four of their graves.
6. The founder of this group believed in (the legitimacy of) inspirations (in legislative matters).
7. The founder of this group was superstitious and one who frequents graves innovatively.
8. The Tableeghee followers worship with an innovated principle in the manner of Sufism which is the splitting up of the meaning of the testimony of *Tabreef*: “*Laa ilaaha illa Allaah*.”
9. Whoever breaks off the negation from the confirmation purposely, in that he says “*Laa illaaha*” (There is no god), then this amounts to disbelief. Shaykh Hamood at-Tuwayjiree mentioned that based upon statements of the scholars.
10. They allow the wearing of amulets that contain talismans and unintelligible names – perhaps the names of Shayaateen - and this is forbidden.

The Salafee Manhaj

1. We worship Allaah with the religion of *Tahreef*. So we do not call upon anyone other than Him, we do not seek refuge with anyone other than Him whether it be to obtain any benefit or prevent any harm. We worship (Him) by hating the *Mushrikeen* and showing enmity towards them, except that which is obligatory upon us – that we first call them to *Tahreef*. We clarify for them that there is no Islaam except by way of *Tahreef* and that whoever calls upon any person or thing of worship other than Allaah, then he has disbelieved. If anyone persists (upon their shirk and opposition) after that (clarification), then it is incumbent upon us to stay away from him and hate him for the sake of Allaah.
2. The Salafee Aqeedah is built upon the principle that Allaah is described with those Attributes that He has described Himself with in His Book or upon the tongue of His Messenger (ﷺ) without committing *Tahreef*¹, *Tamtheel*², *Tashbeeh*³, *Ta'teel*⁴, or *Ta'weel*⁵.
3. We affirm to Allaah the most perfect Names which He has confirmed for Himself and with which He has praised Himself whether they were reported in the Book or the Sunnah.

¹ Shaykh Ibn al-'Uthaymeen explains *Tahreef* in his explanation of *al-Aqeedah al-Waasitiyyah* by Ibn Taymiyyah, pg. 68, to be: "A change either in wording or meaning. Most of the time, *Tahreef* in word is not made except perhaps out of ignorance... However, *Tahreef* in meaning is what many of the people have fallen into. So the Eemaan of Ahlus-Sunnah wal-Jamaah, regarding whatever Allaah described Himself with, is free of any *Tahreef* – meaning any change in the wording or meaning."

² Shaykh Ibn al-'Uthaymeen explains *Tamtheel* in his explanation of *Lum'ah al-I'tiqaad* by Ibn al-Qudaamah, pg. 34, to be: "Confirming that there is something identical to Allaah pertaining to those things that are specific to Him such as His rights or His Attributes. It is disbelief because it is an act of committing Shirk with Allaah and it is a denial of the Aayah: **'There is nothing similar to Him'** [Ash-Shooraa:11]. It also implies a deficiency regarding the right of Allaah in that it makes Him identical to the deficient creation. The difference between *Tamtheel* and *Tashbeeh* is that *Tamtheel* indicates equality in every aspect as opposed to *Tashbeeh*."

³ Shaykh Ibn al-'Uthaymeen explains *Tashbeeh* in his explanation of *Lum'ah al-I'tiqaad* by Ibn al-Qudaamah, pg. 34, to be: "Confirming that there is something similar to Allaah pertaining to those things that are specific to Him such as His rights or His Attributes. It is disbelief because it is an act of committing Shirk with Allaah and it implies a deficiency regarding the right of Allaah in that it makes Him similar to the deficient creation."

⁴ Shaykh Ibn al-'Uthaymeen explains *Ta'teel* in his explanation of *al-Aqeedah al-Waasitiyyah* by Ibn Taymiyyah, pg. 72, to be: "Denying what Allaah has confirmed for Himself of Names and Attributes, whether it be in a total denial or partial, and whether it be by distortion (of the meanings) or by absolute rejection. All of this is called *Ta'teel*."

⁵ Shaykh Ibn al-'Uthaymeen explains *Ta'weel* in his explanation of *Lum'ah al-I'tiqaad* by Ibn al-Qudaamah, pg. 34, to be: "Tafseer. The intended meaning here is a Tafseer of the texts pertaining to the Attributes (of Allaah) with a meaning other than the one meant by Allaah and His Messenger and different from the Tafseer explained by the Companions and those who followed them in righteousness."



4. We believe that there is no attaining the pleasure of Allaah or Paradise except by following the way of the Messenger of Allaah ﷺ. As for the one who seeks to attain the pleasure of Allaah with other than the way of the Messenger of Allaah ﷺ, then he has become misguided and blinded from the truth and he has lost his Dunyaa and hereafter.
5. We believe that the legislation of Allaah is whatever has come from the two sources of revelation: the Book of Allaah and the Sunnah of His Messenger. Our Lord indicates this by His statement:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

“Then We put you (Muhammad ﷺ) on a legislation concerning the matter (of religion); so follow it and do not follow the desires of those who do not know.”

[Soorah al-Jaathiyah(45) :18]

6. We hold as part of our Aqeedah that the Qur’aan is the Speech of Allaah revealed, not created and that the Sunnah explains it. Tafseer of the Qur’aan is made by the Sunnah, the explanation of the Companions, and those who followed them in righteousness. So Tafseer of the Qur’aan is only made by the narrations – meaning by way of the Companions, the Taabieen (those who came immediately after them, their students), the Hadeeths pertaining to that, and the books which include these. These books must be acquired and read such as *Tafseer Ibn Jareer*, *Tafseer Ibn Katheer*, *Tafseer al-Baghawee*, and *Tafseer ad-Daar al-Mantboor* by Suyootee, and the likes of these.
7. We must take the Sunnah by way of the Hadeeth scholars regarding their authentication and their clarifying the Ahadeeth that are weak. So we accept whatever is confirmed to be *Saheeh* and we leave the *Da’eef*.
8. We worship Allaah with a religion of obedience to the leaders of our affairs as long as they are Muslims, ruling by the legislation of Allaah, establishing the *Hudood* of Allaah (the prescribed punishments according to the Qur’aan or Sunnah), and as long as they establish the prayer. Obedience to them is obligatory even if they are oppressive. Whoever says otherwise, making revolt and rebellion against the leader of the Muslims permissible even if he is oppressive, then he is a misguided innovator. The scholars of the Muslims must then refute his statement and clarify his misguidance.
9. It is not permissible to spread the faults of the leaders because it promotes and brings about Fitnah.

10. We must worship Allaah with the Sunnah and follow it, hating bid'ah and the people of bid'ah due to the Prophet's saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed which is not in accordance with our matter, then it is rejected.”⁶

And in another narration:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever innovates something in this matter of ours which is not from it, then it is rejected.”⁷

With this summary and these concise words regarding the Aqeedah of the Salaf, it is incumbent upon us to accept it and traverse along this way if we want success and the truth. We must reject the statements of men that are not based upon any proof, for men are known by the truth and the truth is not known by men.

Finally, we must humble ourselves before Allaah so that He may show us the truth and make us accept it as the truth and bless us to follow it, and show us the falsehood and make us accept it as falsehood and bless us to avoid it. Indeed He is fully powerful and capable of that. And may He send Salaah and peace upon our Prophet Muhammad, the best of creation, the one with the most Taqwaa, the most righteous, the most pure, and upon his family and Companions.

⁶ Recorded by Muslim.

⁷ Recorded by al-Bukhaaree and Muslim.

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